BRIGHAM YOUNG UNIVERSITY

THE RELIEF SOCIETY MAGAZINE

Vol. XIII OCTOBER, 1926 No. 10

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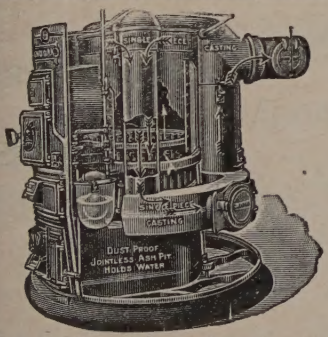

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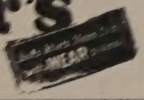

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By Ruth May Fox

No mortal tongue can love express,
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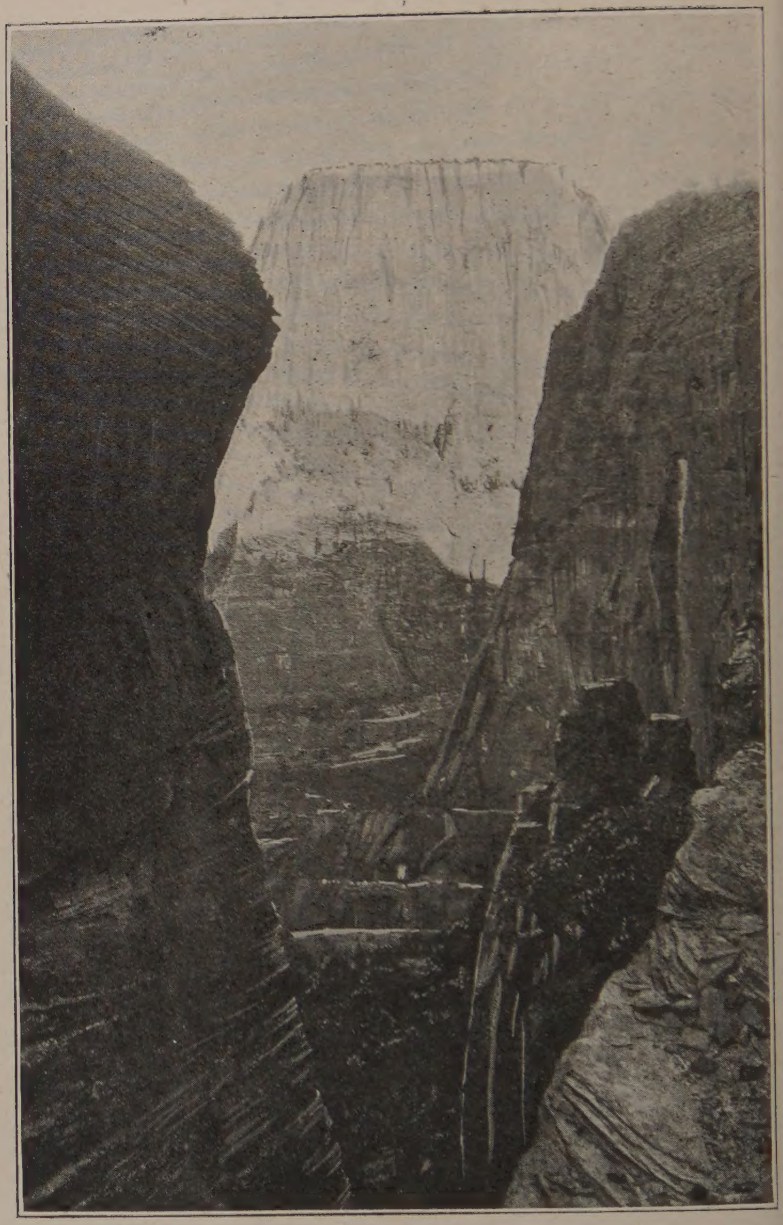
Of earth and air and sea and sky,
  None know another's duty.

What words can to another tell
  The feelings of the soul;
The leaping heart, the bounding pulse
  That throbs beyond control?

Or who can know another's woe,
  Another's knowledge borrow?
Or what to-morrow may bring forth
  Of happiness or sorrow?

So on we wander through life's maze
  Unknowing and unknown;
Judging the ways of other men,
  But justify our own.



"THE SOUTHLAND WITH ITS HEAT AND COLOR"

THE
Relief Society Magazine

Vol. XIII OCTOBER, 1926 No. 10

Aunt Hannah Sharp and the Muddy Mission

Ramona Wilcox Cannon

Gone were the girlhood days of Hannah Neslen: the numbered days of schooling; the days of singing and reciting as a child before the public; the days of going to quiltings with her mother when she was so small that a book had to be placed on her chair to raise her high enough to do her bit along with the women. The fifties were likewise the days when it was almost unheard of to purchase a cake of soap even for the face. Hannah, as a child, was quite capable of making soap for the family. "If you wanted white soap," she explains, "you had to watch the fat when you tried it out, to see that it did not burn or get too brown. And then before you poured the soap into the tub, after it was boiled, you had to strain it so it would be nice and clean. And you mustn't forget to put water in the wooden tub before pouring in the hot soap, if you didn't want it to stick. Then when it was cooling, you took a knife and cut it into bars and finished drying them on a plank in the sun."

Hannah was twenty-two, and young John Sharp, her fiance, had returned from his three year mission, and she had married "the nice, quiet boy" whom she had loved ever since she had watched him at eleven driving an ox team from the canyon past her house when "you couldn't tell him from the dust he was covered with."

Father Sharp had given them a two-room adobe cottage with windows that opened out, like doors, French style. Her father had made a stand which he had given her on her sixteenth birthday. The other pieces of furniture, a rocking chair, six dining rooming chairs, a sofa, table and bed, were made by her brother-in-law, William Foster, a turner. Then there was a gay rag carpet to brighten things up.

It was indeed a cozy little home, set in the midst of a fine young fruit orchard, and they loved it dearly. The young wife took pride in caring for both house and orchard. Even the bride of that period was no lady of leisure. Young Mrs. Sharp washed, picked and carded, with a fine wire hand-card, fluffy bats of wool for quilts. She would knit and crochet. She was quick at running wicks through candle moulds, and tying big enough knots at the bottom to let no tallow drip through. Beef suet and mutton tallow were duly converted into candles by the busy young housewife. There were plums, peaches, beans, corn, tomatoes and herbs to be dried for winter, and crocks of tasty preserves to be prepared from the orchard fruits and the molasses extracted from home-grown sugar cane.

A wonderful and happy year the two young people spent together, and then, alas, came acquaintance with grief. For a daughter was born, loved with all the fervor and imagination that would be the portion of the first baby of an adoring and youthful couple—but almost immediately it's little life slipped back into eternity.

We have been told (a time or so) that troubles do not come singly. In this case, only nine days after the birth of her child, before Sister Sharp had been able to sit up, the brethren came to the house in her husband's absence as it chanced, and told her she had been called to go with her husband to the Muddy mission. She fainted at the news.

THE MUDDY RIVER

No one in those days elected to be called on a mission to settle Dixie—least of all to go to the Muddy, which was situated ninety miles beyond St. George in a blistering alkali desert. There was a song popular at the time, composed by some man, now unknown, who had passed through the Dixie experience, which expressed people's views in regard to the Dixie mission. Some of the verses follow:

Once I lived in Cottonwood
And owned a little farm.
They called me south to Dixie,
Which gave me much alarm.
The reason why they called on me,
I'm sure I do not know,
But to hoe the cane and cotton,
I right away must go.

I yoked up Jim and Bally,
All for to make a start,
To leave my home and garden
It almost broke my heart.
We rode along quite slowly,
And often looked behind,
For the rocks and sands of Dixie
Were running through my mind.

When we got down to Sandy
I broke my wagon down,
I couldn't find a carpenter;
I was twenty miles from town.
So I cut a clumsy cedar,
And made an awkward slide,
And the wagon rode so heavy,
That poor Betsy could not ride.

When we got down to Blackridge,
I thought I'd stay awhile,
To see if April showers
Would make the Virgin smile.
But I found I was mistaken
I had to go away;
For the red hills of November,
Were just the same in May.

When I got down to Washington,
I couldn't go at all.
For poor old Jim and Bally
Commenced to puff and loll.
I whipped and swore a little,
But couldn't make the route,
For myself and team and Betsy
Were all of us give out.

I sold my wagon for sorghum seed
To get a little bread,
For poor old Jim and Bally,
Had long ago been dead.

My shirt is colored with dockroot,
With greasewood for a set,
I'm 'fraid the colors will all fade out,
As soon as they get wet.

* * * *

There's no one left but me and Betsy
To hoe the cotton tree.
May heaven reward the Dixie-ite,
Wherever he may be.

To Aunt Hannah, with her home-loving heart, her spent strength, and her deep grief so fresh in her life, the thought of leaving her little cottage and her parents and friends, and Zion, was almost intolerable. She continued so frail that her husband advised her to remain behind until she was stronger. He would answer the call and go with the fifty or seventy-five families and make a home for her to come to later. But she would not listen. Never had she needed her husband as she needed him then. "I cannot live here without both you and my baby," she said, "For love of you I am going when you go."

And so her family helped her pack her few treasured possessions, with farm implements, and what provisions were at hand, principally the dried fruits, vegetables and herbs, and the molasses. At length, the covered wagon was loaded for another month's trek in the desert.

The Sharps and the Neslens and many friends watched their departure. John helped his wife step on the hub of the wheel and mount the high spring seat. Then taking the lines he drove away, the crowd, especially Sister Neslen, weeping and waving goodbye to them. The young wife turned, and as long as her dear ones were in sight, she watched them from under the fan-like frill of her "Shaker" bonnet—wan but determined.

The company left Salt Lake in the middle of November, just six weeks after the birth of Aunt Hannah's baby. In the party were many young missionaries who had recently returned from labors in Europe. President Young had asked them to marry and take their wives with them. So a number of hasty weddings were celebrated before the date of departure. Two daughters of President Young were members of this company, Mrs. Ellie Empey and Mrs. Rindie Conrad, who had a young baby; also Mrs. Louie Felt, Mrs. Lenora Horne Spencer and Sam Hill and his wife Audrey, who died in confinement shortly after their arrival at St. Thomas. Asked regarding dresses, Aunt Hannah replied, "You wore a challie dress or anything you had left."

From the first there were some amusing phases of the trip. One was that many of the pilgrims carried a crate of chickens at

the rear of their wagon, and when the caravan was going down hill, or when for some reason traffic became congested, the tongue of the following wagon would poke into the chicken's midst, creating a storm of cackling protest, and sometimes furnishing a chicken dinner.

Creak! creak! creak! over the dusty roads and around the bare mountains. No prescription, this for convalescence. The silent, thoughtful husband would fluff the pillows at his wife's back and anxiously watch her pale face with its dark-ringed eyes, weary head, aching back, and tired limbs from the day-long jolting and the nights of sleeping in the wagon box. Winds and storms, inadequate food, fear of Indians, was their portion. Yet there came a time when in spite of sorrow and weariness, one evening, as the young pair sat on the tongue of the wagon in the hush of twilight, John could say, "Hannah, can't you sing to me?" and Hannah found that she could. After that life was sweeter to them both, and her songs lightened the wearisome journey.

The young wife did not recover her normal health, however. By the time they camped at Indian Creek she was suffering from a gathering in her ear, which was not helped by the severe snow storm that came up. Too wretched to prepare food, Aunt Hannah was huddled in the seat, her head bundled in a woolen scarf, while her husband prepared a bed as best he could in the storm, on the floor of the wagon box. One of the brethren of the camp came to him to ask if he would go back a mile and a half to the creek to help out one of the men. So he wrapped a buffalo robe around him and drove his mules through the sleet and snow to rescue this brother who, with a single span of mules, had been hauling a load of two ton besides his wife and child and mother-in-law. He was floundering in the bed of the stream, but with the additional pull of Brother Sharp's mules, was able to get up the steep bank and reach camp.

Sister Sharp in her bed was suffering and weeping and wondering if the wind would not quite blow away John and his mules with him. But he returned, administered to Hannah, then held his hand over the aching ear to furnish a little heat to ease the pain. Suddenly she cried, "Oh John, it's bursted!" They extracted some wool for the emergency from the corner of the bed quilt. The pain was much relieved and after awhile both could sleep.

Next morning their was a foot of snow on the ground, and a long cold drive through Beaver canyon ahead of the missionaries. Hannah, weak and coughing seriously, once more mounted the spring seat. The snow would gather into balls on the mules' hoofs, getting larger with each step, until at length, of its own weight it rolled off and the process would begin again, as the poor creatures

pulled up grade and slipped down hill. A drizzling rain had set in to add to the discomfort of both man and beast.

At Beaver they camped in the tithing-office yard, around a log fire, but it was raining hard and so a number of the people of the settlement took the missionaries into their homes. Sister Fotheringham came out to Aunt Hannah with a real umbrella, and exclaimed on seeing her, "You dear soul, how sick you look!" She conducted her to the house which was clean, and white-washed and delightful. For several days the traveler had not had a cooked meal, and the dinner was indeed a feast, with its home-made biscuits and roast beef and mashed potatoes, and a very special treat—strawberry jam made with that rare commodity, white sugar. Afterwards they drew up a horse-hair sofa before the crackling balsam fire and kept hot molasses in Aunt Hannah's ear. The two little Fotheringham boys sang some "Mormon" songs about Brother Brigham, and the evening passed like a pleasant dream. "If Heaven's like this, I'm quite willing to go," sighed the worn pilgrim.

Another day they rested. An old settler gave John a medicine chest, containing Grafenberg pills, porous plaster, and sweet nitre, whereupon he became known as "Dr. John." Then the missionaries set forth afresh in good weather and improved spirits. The bacon and flour and dried fruits were running low. Often they dined on wheat coffee and flap-jacks and fermented treacle. Sometimes one of the sisters would say, "Well, what shall we have for supper tonight?" and Aunt Hannah would answer readily, "Why lets have a leg of nothing with no turnips for a change."

They were well in the southland now, with its heat and its color, and its endless expanse of desert. In the distance they caught a glimpse of the magnificent guardian portal of Little Zion Canyon, but a glimpse sufficed, and on they went.

St. George seems like the tag end of creation, but here the travelers were heartened with the news that the worst of the road lay ahead of them, and they must lighten their load. So in St. George, Hannah left the lovely set of dishes that had made her feel like the "biggest woman in town" at her wedding, and her linen, and altogether about half of their load. Here they had the interesting experience of tasting sweet potatoes, garden grown by Sister Lufkin. They had read about sweet potatoes, and agreed with all the good that had been said of them. After adding a few home-dried raisins and two hens and a rooster to their selected cargo, they dared the broiling heat and set forth again.

The Virgin River country afforded the climax to their journey. This river winds in and out between two walls of hills. Hannah had an innate horror of water; yet here she faced this treacherous stream that was to be forded thirty-four times. At the

THE VIRGIN RIVER COUNTRY

first attempt, the horses splashed nervously into a surprising depth and the water ran into the wagon box. Hannah clenched the seat and John's arm, and by sheer will power throttled her screams to gasps. When at length they reached the other shore, Hannah sputtered, "John, I'd rather you would hang me than take me through that water again." Nevertheless she survived the remaining thirty-three crossings. The road, however, was little better than the river bed. The wind had drifted the sand into it, making progress most difficult. The mules would pull for miles through roads where the sand would continually—as Aunt Hannah expressed it—"pour over the wheels like treacle from a jug." The quick-sands also made the river doubly dangerous. There was one breathless crossing almost a block long right in the heart of the quick-sand region.

At length, after journeying a full month, they looked out on the burnt desolation of their new home-site: a little group of adobe huts with willow and mud roofs mussed together into a fort; pitiful attempts at wheat and corn fields; not a tree to impede the direct rays of the sun. Then there was the warm alkali water of the Muddy that had sickened Hannah from the first taste of it. Even now her mouth was raw with canker, yet she must drink that water, and she wondered if there would ever be anything to eat besides bread and treacle and parched corn or wheat.

The inhabitants made a festive occasion of the arrival of the new comers. They welcomed them cheerily and informed them that all was in readiness for a dance that evening. Hannah made an excuse of the rent in her challie dress, but a good sister immediately found a needle and thread and did away with the excuse. They recognized that Sister Sharp looked ill, but did and said all they could to hearten her.

When the cool of the evening came on, the townsfolk gathered in the square, mud-roofed building that served as both schoolhouse and meeting house. It had a stationary lumber seat extending around on all four sides of it, and a thick, uneven wooden floor that could not rob determined feet of their lightness. People chaffed each other and laughed. Sister Sharp's spirits that had been depressed beyond all expression, rose to the occasion. She suggested hanging in the center of the "ballroom," John's new fangled square lantern that was a great curiosity, and a round one on each side of it, saying that they now had a Venetian chandelier to dance by.

Two natural born fiddlers brought forth their instruments and played their repertoire of three tunes over and over again, the favorite being:

"Row the boat man, row
Up and down the river, Heigh Ho!"

They danced quardrilles and Virginia reels to the accompaniment of clapping hands, and rythmic feet. Two deaf and dumb sisters, who also had a deaf uncle, joined in with the rest in the same spirit of good cheer. They watched carefully and as soon as the others started dancing, they began likewise and kept perfect time with the set. They got acquainted with the newcomers, and named them in their own way. Nora Spencer was Slim Waist—they indicated this by pointing to her and making a small circle with their hands. Louie Felt who was very pale was Whiteface. They would rub their hands over their faces to indicate her. John was Tallman. Another brother was Bristly Moustache. Aunt Hannah, because of the round tent that her husband had pitched that evening became Round Tent. They would draw a long line from the imaginary apex to the base and indicate the base by a large circle. Refreshments at the party consisted of parched corn and fermented molasses candy. But there reigned within those rude walls a spirit of courage and fellowship that was sublime.

Followed, a day or so of the hardships of adjustment to an uninviting life, and a relapse into low spirits on the part of one who was yet weak of body. Then came Sunday. The meeting house slowly filled with men carrying their chairs on their shoulders, and women walking at the side, or a little behind, and children including babies in arms. Sister Sharp, who had long been a member of the tabernacle choir, helped them with the singing. "We thank thee, O God for a prophet" was new at that time, and during the service the frail girl was singing it with all her heart, with an inspiration born of the victory of the spirit over the flesh. Later all the Saints joined in, learning the song. Afterwards, some who were not present said they thought an angel was singing in the meeting house.

In spite of canker, continuous coughing, eyes which pained from the sharp light, and other physical disabilities, Hannah Sharp soon became known as the life of the crowd. For eight months she lived in St. Thomas in a tent, sleeping all that while in the wagon box. John went out daily with the other men, ploughing, cultivating, hoeing—trying to be a farmer and subdue the stubborn land. But in the evening crowds would gather in the round tent and they would sing and laugh and tell stories.

Christmas came very soon after their arrival. How should they celebrate? John surprised Hannah by shooting a little duck. Hannah baked it deliciously and surprised John by concocting a plum pudding which she boiled in a big iron pot. She had

some flour left, and although there was no butter nor lard, she had a little bacon fat for shortening. She saved several days' output of eggs. (The two hens were making the commendable record of fifty percent, or an egg a day at the time.) Then there were the dried raisins she had brought from St. George and some spices she had on hand. Also, there was enough white sugar to forget the molasses for once. It was indeed a Christmas feast.

There was one other memorable banquet at the Sharp tent. That was when the young husband one day shot a large goose. At first he only wounded it and it flew away. He waded after it and had to cross the Virgin three times before capturing his prize. At the time, it happened that the mail carrier had procured some potatoes in the settlement of St. Joseph, and had given them to Sister Sharp. Potatoes sold at seven dollars a bushel, and this chanced to be one of the two times that the Sharps ate potatoes while they were in St. Thomas. The goose, potatoes and gravy, with some dried beans, seemed almost like the loaves and fishes. They fed sixteen famished people bounteously. The mail carrier and two of his friends were among the guests.

The Indian squaws used to come and do the washing for the settlers. They would work several hours for a level pint of flour. One day one of them, however, stopped washing after about an hour, grunted a "heap tired," picked up her flour and walked home.

Sister Sharp noticed the Indians' curious custom of winding their hair about their heads and plastering it with wet mud which they allowed to cake. When it dried and chipped off, they added more of the wet mixture. Sister Sharp asked them about it one day and they replied, "Heap hot, catch 'um sun"—with suitable gestures. It appears they had sufficient wisdom to guard against sun stroke.

The only carpet the Sharp's had in the tent was straw. This they changed frequently. Sometimes Sister Sharp would say, when visiting in someone's home, "Well, girls, I must go home now. I have to put down a new carpet this morning."

After eight months, the Sharps were called back to Zion, as John was needed to help his father in building the railroad. About a year or so later President Young, himself, visited the Muddy settlement, and seeing the unequal fight that was being carried on with nature, gave to the missionaries his consent to go where they chose, abandoning the settlement for the time being. The Muddy Valley is what is now known as the Moapa Valley and has been made by the new processes of science to become fertile and yield the delicious Moapa products that we have on our tables at present.

Money Spending and its Effect on Character

By Effie Warnick, Brigham Young University

The home has always been the scene of the many activities that deal with the satisfaction of mankind's most intimate and vital needs. In every form of these home activities *management* functions and is one characteristic that is absolutely indispensable to the fulfilment of a happy and worthy home life.

Changes wrought by industrial developments, by social progress, and by the changing ideals of mankind all have had their effect in modifying forms of home activity. In the process of adaption to these numerous and complicated influences many home activities have been elminated and others have been added. At one period, within the memory of most of us, the housewife was spinner, weaver, dressmaker, tailor, candle and soap maker, cook, laundress, nurse, miller, baker, and performed other important functions too numerous to mention.

Modern industry has to a large degree removed the more complicated manufacturing tasks, and labor saving devices have relieved the home of its most arduous toil. But modern life has relieved the home of these activities only to emphasize others. Today two of these phases of home life that are kept constantly before the public as being essential and necessary to the preservation of the home, and which call forth a very highly developed form of managerial ability on the part of the homemaker, are "Family Finance" and "Child Care."

Scarcely a modern magazine is found today that does not treat voluminously on these subjects; they are a favorite theme of the modern fiction writer; volumes are written on them by economists, sociologists, and other scientists; societies have been founded for the promotion of child welfare; and educational institutions, banks and business organizations throughout the country are adding the budget expert and the housewife's adviser to their staff of workers. And why this public concern about the housewife's business? Has she failed to measure up to the best standards in these newer fields of Home Management?

Dr. Louise Stanley, Chief of the National Bureau of Home Economics, in her talk on *What Better Homes Need* found that there are five things lacking that are particularly needed for better homes. These are:

1. Lack of honesty.
2. Lack of business method.

3. Lack of home ownership.
4. Lack of family responsibility.
5. Lack of simplicity.

In a recent number of the *Ladies' Home Journal* an illustrated article discussed the dangers of the "Sea of Matrimony" and what was necessary on the part of the sailors in order that they might safely reach the "Harbor of Domestic Tranquility." The "Reef of Family Finance" was one of the dangerous obstacles that must be safely passed.

These are but two illustrations, other diagnosticians may voice other conclusions; but in analyzing Dr. Stanley's "five lacks" they seem to be quite synonymous with the questions "Spending the Family Income" and "The Training and Care of Children" for in all government documents the term family means husband, wife and children.

Money is directly related to all of the home activities, and influences the character of the family members as it governs family standards. The earning of money in sufficient amounts and in an honorable way calls for mental, social, and physical development of the highest type. Honesty, generosity, self- denial, justice, kindness, judgment, foresightedness, thrift, and in fact, all the virtues, are developed through one's efforts to spend the income wisely.

Mrs. Abel in her book *Successful Family Life*, says "The right use of money is an essential part of honesty, whose cultivation is by no means unnecessary in the modern family. Courage, the high-heart, liberty of spirit, are not to be attained by people who are habitually in debt, who grasp at joys they have no money to pay for. A life of subterfuge and dodging in money matters is often seen to undermine the moral nature, and perhaps nothing so hardens the heart and dulls the conscience as does the habit of living beyond one's income. 'The world owes you a living.' 'One must live up to one's standards,' are mischievous phrases founded in dishonesty and false pride. There is nothing on the other hand, that gives such dignity to individual and family life as a determination to keep solvent and to gather even a small surplus for emergencies."

Modern social conditions seem to have decreed that woman's is the responsibility of spending wisely the family income and hers is the responsibility of developing the character of her children through its right use.

"The importance of the managing and buying functions of the housewife is very great. Probably 90 per cent of the family money goes through her hands and what she buys has a definite relation to what is produced in factories and also to family standards."

The satisfactions and comforts of home life depend on her

ability to transform family income into useful and desirable home commodities.

If the housewife has not yet learned the art of buying (and it is quite evident that the average housewife has not) to the satisfaction of the family members and the general public, what is the cause? First and foremost: Spending of money is a new field of activity for men and women alike. The time is not far distant when barter was the method of exchange and money a substance to be hoarded carefully for the "rainy day." This was the time when friend husband, carried the purse and brought from the market the few things necessary to be obtained outside the home.

Then came the time when economic conditions and, perhaps, the pleasure of intensive business, professional, and industrial pursuit, led the man to devote his energies to the various forms of money making, frequently away from home. The wife was left more and more with home responsibilities and buying for the home became more and more her province.

Now women share equally with men in privileges of the money making activities and a great incentive to them in following these lines of endeavor is expressed by the phrase "My own money."

Facing these new conditions, which have developed so rapidly, women are often at a loss as to which course to pursue. They stand at the crossroads, torn by conflicts between needs and desires, too frequently totally unprepared for the new field of home management that has thus been thrust upon them. The alluring appeal of the modern advertisement, the complications of the modern manufacturing industries, the desire to "keep up with Lizzie," all add to her bewilderment. Mrs. Abel says, "It must be freely admitted that the perfect management of an income of any size is an achievement; it is, in fact, the expression of a highly disciplined life."

And how is this form of achievement and this condition of discipline to be gained by the modern housewife, the spender of today, and of the future? Must the future housewife, as the present and the past, have no other than the trial and error method, or, is there a more satisfactory alternative to be found? I agree with many writers that there is, and that this alternative is found in the training of children, boys and girls alike, in the right use of money by means of what Mrs. Abel calls the "children's allowance." She says:

"Perhaps of all forms of outlay none so intimately affects personal development as does the money allowance to the children. By this system something quite different is meant than what is known as 'spending money' or the individual savings bank accounts made for the child by parents and friends." Neither investments

made for them, nor spending money given at random is in the nature of the allowance, which is a definite sum paid regularly with the understanding that it is to cover certain necessary items, as school supplies, carfare, clothing, the amount being according to the means of the parents and the age and judgment of the child, in addition to a small proportion for spending money proper. It is understood, of course, that most of the allowance will be spent under advice and direction, for this family cannot afford actual money waste, but as time goes on an increasing responsibility is placed on the child since the object is wholly educational."

No greater mistake is made and no greater opportunity for character development in children is lost, than for parents of limited means to make all decisions as to money matters and to do all the buying on the plea that the income allows too slight a margin for mistakes. But before they realize it, responsibility has passed into the hands of the children who are earning their own money and making their desicion without the training which comes only by partial success and failures during their maturing years." The following stories illustrate the too frequent results of no training.

A young engaged couple sat on the sofa together. He said. "Darling, I have just had a raise in my salary. They are going to give me $1500 a year hereafter. Do you think we could *begin* to think of getting married sometime now?" "Why, of course," answered the fair young girl. "Let us be married at once. If I am careful I can get all my clothes for $1000 a year; then we shall have the rest for other expenses."

A young bride came to her mother in great distress saying that she had just had to spend a whole dollar for postage stamps. "Why, naturally," said her mother. "You needed them, did you not?" "Yes, certainly," wailed the bride. "But I didn't know you had to buy them. I thought they just came. Father always seemed to have plenty in his desk."

"Young American women, as a rule, know far too little about the value of money. The custom so often is to buy what they want and send the bill to father or husband." Miss Buck—*The American Girl.*

In adopting the method of "The Children's Allowances" precautions must be taken and common sense used. This is expressed by Taber in the *Business of the Household*:

"Do not make allowances to children for which they are not held carefully accountable. Teach them how to keep an expense account and how to buy. Teach them also how to save and as soon as they have accumulated enough, introduce them to the mysteries of a bank account. They may be encouraged to save by a promise of a certain sum, say fifty cents for every dollar which they put in the bank."

"Children should be taught four things in relation to money:

(a) How to earn and receive; (b) how to spend; (c) how to save; (d) how to give."

"Work of a cooperative nature, to which every member of the family is supposed to contribute, should not be paid for when done by children, but if the child can do work that otherwise might require hired help to do, compensation may be allowed. Small undertaking should be encouraged."

"Children should be taught early to buy their own small necessities and as they grow older, their own clothing. By assisting in the family marketing they may gain a sense of values and be taught to market intelligently."

"Perhaps simple problems in investments may be explained and put in operation from time to time. The opening of a savings bank account should be one of the first steps along this line."

"Intelligent giving through church, Sunday School, and young people's organizations may be the first step in teaching how to give. Individual cases of misfortune and poverty, public appeals for assistance in calamities, should perhaps be brought to the attention of the young people in such a way that they will feel the first promptings of a responsibility that will lead them to part with a portion of their savings in order to help others.

When Dr. George J. Fischer, Deputy Chief Scout Executive of the Boy Scouts of America was in Provo recently, he told the story of one way in which John D. Rockefeller developed a right attitude toward money in his sons. When they were youngsters he gave them each 30c a week, 10c they were to save, 10c they were to give away, and 10c they were to spend as they wished. He believed that every individual should learn to earn, to save, to give and to spend. The results of these methods were shown in a story he told of these boys when they were older. They were at their summer home at the seaside. With some other boys, they were watching a beautiful private yacht anchored in the bay. They were discussing the pleasure they would receive if it were theirs, and one of the boys remarked to the Rockefeller chaps, "Why don't you get your father to buy you one?" "You must think we're Vanderbilts," was their reply without a trace of envy.

Miss Agnes Tilson of Purdue University, says, "An allowance that is spent for the child is absolutely valueless. A mother may say with pride, "I give my boy 25c a week. I require him to give 5c to the Sunday School, 5c to his Xmas fund, 5c to his Boy Scout dues, 5c must go into his bank, and he has 5c to spend." Poor lad! He has no sense of ownership or responsibility until he comes to his last nickle. It is easy to have a prophetic vision of the way that boy will spend money later on. Encourage the child to talk over his allowance with you. Make your suggestions so that he thinks he is planning his expenditures himself."

When shall the child's allowance begin and how long should

it continue? In talking on this subject with fathers and mothers I have had many report to me that they were using this method with their son Bob, or daughter Elsie, and were enthusiastic with the result and the progress they were making. But in my experience as a teacher of girls in High School and College, I have failed to find one girl who reports having a real allowance. Many report getting money from home for their expenses, but if it isn't enough, they write for more. Few keep accounts of any kind except as a class project, and no discussion of their spending between themselves and parents seems to take place. One young married woman reported that she had planned how she should spend her money during the year—so much for every month—but she got married and didn't have to worry about money. All in all my investigations show a deplorable lack of money appreciation among our college girls. Some earn their own way but spend as they earn with seasons of plenty and seasons of famine.

Most authorities believe that children of 4 and 5 or 6 years are not too young to begin to handle an allowance. Of course, the beginning allowance is very small and the budget very simple. "One mother started her children when 4 years old with 5 pennies a week with instructions to give, to save, and to spend from the week's allowance."

Mrs. Abel says, "A child of five who is, perhaps, in the Kindergarten, has already begun to know that money buys things. Let the allowance start we will say, with 10c a week, and the education in its use begin at the same time. If there is not leisure to work out this educational plan, better delay giving the allowance until it is ready. As the dog trainer said, 'This puppy ought to begin its lessons, but I shall have to let it run wild a few weeks longer until my head man comes back. This is a valuable dog and I do not want to risk a mistake.'

"For this boy of five, by one method which has been successful, a box is provided having five compartments, and 2c are placed in each. The child is still too young for the written account. One compartment holds spending money, the second is for somebody else and represents his giving, the third may be called education typified as yet by a box of wax crayons, the fourth is for entertainment or for fun, the fifth is for savings."

As the child grows older, the allowance is increased. The headings may be somewhat changed and he may have the responsibility of a wider range of buying.

"By the time the child is 10 years old the allowance has been increased and the proportions have changed. The clothing allowance will soon be in the young person's hands and some training in that department of spending must be gradually acquired. If carefully persisted in, it seems probable that the education of the boy and girl as to money spending will have reached definite

results by the time they are fifteen, but this by no means indicates that their education should be discontinued. It means that more and more they should be allowed to enlarge the field of spending their own allowance with the necessary cooperation of the mother. Habits of saving should by this time be developed, and helping others should give pleasure."

There are, of course, two sides to every question and very possibly your minds have centered on what seems a serious objection, or some illustration of failure to develop good habits of using money after trying the allowance system comes to mind. But I am sure that the seriousness and vastness of the money side of home life appeals to you all and that you, with me, recognize the fact that something must be done to prepare our boys and girls to assume this responsibility successfully and happily.

Going back to Dr. Stanley's "five lacks." How can a young man or young woman be honest if they are ignorant of money values and their wants have never known control? How can business methods be found in the home when the partners of this home have had no training in the application of the fundamental business principles?

How can there, in the pinch of economic life be home ownership if young people have never been taught the beauty and harmony of home life and have never formed the habit of saving for future needs?

How can there be a willingness for family responsibility if boys and girls alike are deprived the privilege of sharing home responsibilities and solving home problems, growing up irresponsible and care-free?

How can there be simplicity in home life when there is no analysis of the significance of home activities, no weighing of needs and desires, and ideals of family life are overshadowed by our endeavors to outdo our neighbors and friends? To my mind, all of these lacks can be almost wholly overcome and the home partnership materially strengthened, when the husband and wife are able to solve justly and fairly the money problem of the home and I plead for a fair deal for the girls and boys of today —the spenders of the future.

Poetry

By Josephine Spencer

A rainbow with the hues of feeling lit;
The opal's heart of snow and fire wrought;
Rayed with the purest light which souls emit—
The heavenly halo which transfigures thought.

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EDITORIAL

Quilts

The Relief Society has taken quilt-making out of the realm of the practical into the realm of fine arts. In the sense, of course, that embroidery, and all fine needlework may be classed as a fine art. To be sure, not all the quilts made by this organization are works of art; they are not all intended to be, but when it is necessary there are groups of women all over the Church who can make quilts that are works of art.

Last winter Mrs. Lacy H. Thompson, president of the Provo Fifth ward, was visiting in California. There she met an old friend, Mrs. Compson, mother of the well-known film star, Betty Compson. When Mrs. Thompson told her friend that she was working in the Relief Society she immediately asked, "Does the Relief Society make the pretty quilts it used to make?" Mrs. Thompson replied, "We do," at which Mrs. Compson told her that she was building a new home and that she would like two of the Relief Society quilts for this home.

As a result, Mrs. Thompson and her helpers purchased

some English broadcloth of delicate shades, and the quilts were made. It was our good fortune to see these quilts and we assure our readers that they are choice in color, beautiful in design, and skilled in workmanship. One of these quilts is of lavender and yellow, a nine-patch, quilted in squares so that the little blocks stand out in alternate lavender and yellow puffs. The other quilt is green and pink. The center is plain, with a double border of green and pink. The quilting is a flower design.

Recently we were in the Bear River stake and witnessed the exhibition of the work done in that stake in the work and business meeting. Among the quilts that had been made by the sisters of that stake were two quilts made by the Hawaiian Relief Society sisters and brought home by Elder King, a missionary. They are truly marvelous in design, suggesting Oriental art. It is axiomatic of art that it draws many of its designs from nature reflecting its environment. One of these quilts has a white background; covering it is a blue octopus. Any one acquainted with this many-legged inhabitant of the water can readily discern that the designer had this sea urchin in mind. It is of surpassing beauty, a masterpiece in quilt-making. The other quilt depicts a tree with branches reaching in all directions, symbolizing the Tree of Life to the Hawaiians.

We are exceedingly proud of the beautiful quilts made by the Relief Society. Such quilts find a ready market at a high price. They are justly the pride of our mothers and grandmothers, and everywhere brides look foward to including one or more of them in their wedding trousseau.

Dallin Proud of his Native City

A great deal of interest has been manifest throughout the State in the recent visit of Cyrus E. Dallin, the great sculptor. We have always argued that the size of a city is not of chief importance. Any city with a real vision may become as a city set upon a hill, giving light to all about.

On a recent visit to Springville, Mr. Dallin made the following comment: "Springville is doing things that are bringing it into renown in the art world. Henry Turner Bailey, director of the Cleveland School of Art, recently said that he considered the art activities of Springville the most significant and important accomplishments in the American field of art. Nothing gives me so much pleasure and satisfaction as to know that I came from Springville."

"Apparently astounded at such a statement from one who

has traveled so extensively and won fame in the world, a little girl sitting near him said: 'Why, Uncle Cyrus, Springville isn't a very large place.'

"Don't you know, my dear, that nature often wraps its most precious things in small parcels, and nature certainly has done much for Springville," observed the sculptor.

Neighbors

Everywhere the psychologist, particularly the social psychologist, makes his way in an attempt to discover what people think and why they think as they do. Recently we were reading the result of a survey among neighbors. These neighbors were of the retiring sort and inclined to be suspicious one of another. The person making the survey discovered that they all had rather uncomplimentary notions of one another. It suggested Charles Lamb's famous story about the man he declared he hated. "Do you know him?" asked the person addressed. "No," said he, "if I knew him I should not hate him."

We are going to ask our readers, how many have good neighbors? We are well acquainted with a lady who has no time to grow flowers, but who looks out of her east window and there she sees a veritable field of lovely flowers that change from month to month, bringing in turn blossoms of many colors and many varieties. They are the gift of a good neighbor. We know neighbors who grow fruit and delicious fresh vegetables and share them with their neighbors. We know neighbors who, like the boy scouts, are always striving to do a good turn, and they do it many times a day, much to the delight, comfort, and consolation of those whom they so graciously serve. Recently we heard a lady say with considerable emphasis, "These people next door are good neighbors."

We have heard of people giving neighborhood parties and know of a very distinguished club that calls itself the Neighborhood Circle. All of these ventures appear to be worth while. Are your neighbors good neighbors? If they are, then heaven is in a measure already yours.

Sweden, the Land of the Vikings

By Clara J. Fagergren

Sweden, the land of the Vikings, is a place of marvelous scenery, historical legends, class distinction, and lovable, honest people. Here are century-old castles full of priceless art treasures dating back to the very early history of the North; parks and gardens in the most intricate designs of landscape architecture and blazing in a riot of colors; wonderful forests of birch and spruce which belong mostly to a few favored titled aristocrats; shimmering lakes alive with steamers and chugging motor boats; highclass people riding disdainfully by in costly automobiles, and masses of serious-faced, shabby toilers struggling to make a living.

The very high cost of ground and building material prohibits building on an individual scale, and therefore the workingman is forced to pay a ruinous rent. A small flat of one or two rooms costs from fifty to seventy-five crowns per month, half the wages of a worker. Often a family of eight and ten live in quarters designed for half that number in order to cut down on expenses. Yet, in spite of the crowded conditions the living quarters are kept spotlessly clean and cheerful with blooming plants, white curtains, and floors that are scrubbed on hands and knees every week. Tenement houses here are large buildings of five and six stories, quite imposing in appearance, and bright with flowering shrubs and vines.

Bathtubs are mighty scarce in this country, only the rich can afford a private bathroom. The weary traveler and the common mob go to public "badinrattning" or bathhouse. For fifty ore, which is fifteen cents, one receives a hot soak up to the neck, a vigorous scrubbing with a stiff brush by the bath lady, an elderly woman who manipulates her brush on men and women alike, and a cold douche. After this rough treatment one comes out of the water feeling as good as new. Between times, there is nothing to hinder one from jumping into a lake or a river; the shores are lined with open-air bathhouses, and those who demand absolute privacy simply take a row boat and paddle out a mile or two to the wide open spaces where they can dive and splash to their hearts' content. All Swedes are good rowers and swimmers for they have been trained from earliest childhood on the water.

Stockholm seems to be the gathering place of all the tourists who come to Sweden. English, German, and French are spoken in all the large hotels and stores, but the wily shop keepers set their prices higher for visitors than for their own countrymen. Sight-

seeing in the Capital is delightful indeed, for nowhere else in this country can so many relics of ancient grandeur be found. Steamers from all countries in the world lie at anchor in the harbors, and little tugboats of all descriptions hurry noisily between the many islands on which the city is built. A large Turkish steamer carrying a huge exhibition of Oriental goods is the center of attraction just now. A few days ago the motor ship *Gripsholm*, most modern of Swedish steamers, made the trip to these waters and several thousand visitors thronged the decks to view the magnificence of the boat.

A tour of the royal castle is interesting and enlightening. Vast stretches of rooms containing piled up treasures costing fortunes, and multitudes of portraits and paintings, are stored there. Banquet halls and reception salons and amusement rooms are massed with statuary, old china, inlaid cabinets, and antique bric-a-brac, yet none of these suites are in use for they belonged to old kind Oscar II and Queen Sophie. The present king, Gustaf V, and his queen, Victoria, occupy different quarters in the castle and no one is permitted to visit there unless specially invited. During the Summer months the royal family is to be found at one of their many pleasure homes by the seaside. Sometimes they spend a week or two at Drottningholm, a magnificent castle a few miles out from Stockholm and situated on an island with miles of choice gardens and old woods. It was here that the celebrated Gustaf III erected a grand theatre where the newest plays were tried out by famous artists; and here he also laid out a costly French garden with fountains and statuettes. The upkeep of the garden alone costs $60,000 per Summer, and the people are taxed to pay for all this luxury.

The poorest worker is taxed 10% of his income here in Sweden. Every member of the royal family down to the latest born infant receives hundreds of thousands of crowns for his support, and this money is appropriated from the public treasury. The clergy, ministers and bishops, receive large salaries, and the people also have to foot this bill. All expenses pertaining to churches are paid out of public funds, so it can be readily seen that a common worker stands small chance of owning anything but a plot in the pauper cemetery. And the most pathetic part of it is that the poorer classes have been ground under the heel so long that they seem to think they were born to inherit nothing but poverty, struggle, and hard work, while the aristocracy welter in idleness and dissipation. Small wonder that the emigrant who can lay hands on a steerage ticket welcomes the chance to settle in America where he can at least acquire a home for himself. The more one sees of this country the more one appreciates the advantages a citizen of the United States enjoys.

There are people who never have fire enough to keep them warm through the winter, here in this country where great piles of wood lie rotting in the vast forests. The reason is that the owners of the forests don't want to be bothered with trafficking in wood, and therefore, the fuel that is available is prohibitive in price. Everything is restricted. We tried to buy some fruit in a corner stand one evening but were refused because it was against police orders to sell fruit after seven o'clock evenings.

One could roam the country indefinitely and always discover new places of interest. In the stately House of Lords, by Norrstrom, one walks into the imposing assembly room where the walls are covered with the shields of all the aristocrats that have held seats as representatives. There are thousands of shields with mottoes and coats of arms of proud dukes and counts whose portraits adorn the picture gallery in two big rooms. Needless to mention, the noblemen enact laws that will benefit them alone, and they regard the common people as toilers who are needed to do the work.

Luckily the aristocrats are now in minority, the legislators or "riksdagsmen" are voted in by the people, and the proceedings pertaining to the interests of the land take place in the court house, lately erected at a cost of many million crowns. This large structure is unique in style. It contains among its many apartments an immense banquet hall large enough to seat 800 people. Here the walls are entirely inlaid with mosaic in the most artistic and bewildering designs, depicting scenes from the old Nordic history. Heavy silk draperies, made to order in Italy, adorn walls and windows, and velvety, rose-colored carpets cover the floors. And all this barbarous splendor in a land where a lot of women and children go barefooted for lack of a pair of shoes.

There is also the middle class, living in comfortable circumstances and enjoying many pleasures of which we people in Utah have no knowledge. There are boating parties, forest picnics, swimming contests, and first and foremost, eating entertainments. Yesterday we managed to cram down three meals in five hours. We thought the invitation was for a simple afternoon affair like we have at home, but the table was reset several times, and we stuffed from the finest fish with horseradish gravy to the daintiest of pastries. Lucky indeed is the traveler who is taken in hand by kind friends and showered with attentions.

We had the pleasure of meeting President and Sister Talmage in Gothenburg and later in Stockholm, where they attended conferences. In both places members of our Church were delighted to meet these honored guests. They had

spent days in beautifying and decorating the meeting houses with flowers and birch branches for the arrival of Brother and Sister Talmage. President and Sister Talmage never looked better in their lives and they enjoyed their visit to Sweden immensely, but were pressed for time, and were forced to

STOCKHOLM, REDDARHOLMOKYRNAN

cut their visit short on account of other conference dates.

The weather here is considerably cooler than at home, and one feels quite comfortable wearing a wrap when out. At first we had a hard time going to sleep while it was still daylight, for now is the time of the midnight sun, and one can read newspaper print throughout the night without artificial light. At two o'clock in the morning farmers are out

cutting grain, and going about their work, for the summer season is short and every minute of daylight must be utilized. The flavor of fruit and vegetables is unsurpassed, and they mature very fast in continuous daylight. Although living is said to be high, the people we have seen seem to live well. Workmen carry lunch boxes the size of small trunks containing bottles of milk, tureens of soup, bowls of fish and potatoes, glasses of stewed fruit. He scorns a simple meal of sandwiches. He demands food and plenty of it.

Protect Milk Supply

Neven O. Betz

Any community which has a sense of decency and of civic pride will endeavor to protect its milk supply so that its citizens may be assured of wholesome and sanitary milk.

Is your milk supply safeguarded?

Does your town or city have a milk ordinance?

Is any means for adequate enforcement provided by your city?

These are questions of the greatest importance to your health and to the health of your family.

The importance of milk both as a food and as a conveyor of disease cannot be too greatly stressed. Milk is the only standard article of diet obtained from animal sources consumed in its raw state. It contains, furthermore, all the essential elements of a well-balanced diet both for children and for adults.

Yet everyone knows how easily milk spoils, how readily it decomposes, and how difficult it is to obtain and deliver it in a clean, fresh and satisfactory condition. A striking characteristic of an infected milk is the absence of any signs whereby infection may be recognized. The milk may be perfectly normal in appearance and in taste, yet be full of typhoid, diptheria or other germs. Frequently epidemics, directly traced to an infected milk supply, bring sharply to public attention the necessity for *Eternal Vigilance over milk supplies.*

It is very important to keep the milk clean after it is collected. All bottles should be sterilized and the hands should not be allowed to come in contact with the milk or the inside of the bottles. Flies and dirt should not gain access to the milk at any time.

In spite of the care exercised in many places in collecting milk, a certain amount of infectious material gains entrance to milk after it is collected. To prevent these organisms getting

into the body and so causing disease, pasteurization is widely practiced.

Proper pasteurization of milk, defined by the United States Department of Agriculture and Boards of Health of various cities and states, is the process by which milk is held for thirty minutes at temperature ranging from 142° to 145° Fahrenheit and thereafter immediately cooled. The automatic recording thermometer to *pasteurize milk* is essential to proper pasteurization and quite universally used today.

Proper pasteurization destroys any pathogenic organisms, which might be present in milk, such as streptococci and those bacteria causing typhoid scarlet fever, and diphtheria. Surveys have definitely proved that pasteurization has very largely reduced the infantile death rate caused by intestinal disturbances.

Pasteurization should not be a substitute for sanitation. Only clean milk produced under sanitary conditions should be used for human consumption under any circumstances. Within many pasteurization plants of high standard in this country there is being established a laboratory wherein a chemical analysis, a bacteria count and sediment test may be made weekly of the milk from each shipper by a competent bacteriologist. Frequently shippers are paid on quality determined on the basis of these tests and a permium offered for the milk scoring the highest.

Where such standards of quality are demanded, pasteurization would be used only to make clean milk, safe milk.

The problem of pasteurization should not be based simply on the question of which is preferable, raw milk or pasteurized milk, but rather upon the most practicable method of maintaining a safe milk supply for the greatest number.

Women of Utah, cooperate with your State Board of Health, State Department of Agriculture and State Dairymen's Association in a State wide milk sanitation program ,which is now under way.

Learn from them correct information concerning the milk problem in your State and local community. It is not only the right but the duty of every mother to know where her dairyman rates on the scale of safety.

Oft we find our Savior's image in a charnal house of Foes,.
Or in the slime of sewer see the bruized heart of a rose.
Oft we pluck a snowy lily from a cluttered bed of stone,
Oft in the heart of Wanton see His pardon find a home.
So in the frozen mountain does the Eidelweiss take form,
While on the white hot desert, is the Regal Poplar born.

—*Julia C. Baker.*

Notes from the Field

Amy Brown Lyman

Eastern States Mission.

Following are excerpts from a letter from Miss Elizabeth Skofield, president of the Relief Societies of the Eastern States: Since my appointment I have held conferences in Pittsburgh, New England, and Wilson, Pennsylvania; Washington, D. C., Baltimore, Waynesboro, Lynn, Salem, New Bedford and Providence, New York, Hoboken and Brooklyn, Springfield, Hartford and

HOBOKEN RELIEF SOCIETY, EASTERN STATES MISSION

New Haven, and I am arranging now to visit Binghamton, Scranton, Philadelphia, Burlington, Vt., Fairmont, W. Va., and Newark, N. J. There will be but one conference and four Societies which I cannot visit before my return home. In my conference trips I have stressed several items, particularly the officers' and teachers' prayer meeting, monthly ward teaching, with close adherence to the teacher's topic, one hundred per cent subscription for the *Relief Society Magazine,* genealogical work, special non-members meeting and delinquent members meeting. Several reports from the work of the conferences are very encouraging. Pittsburgh, Pa., reports the teachers are having good success in

their visits, which has materially increased the attendance and brought more spiritual life to the branch. Baltimore reports that their response has been greater, due to added spiritual strength of the officers' and teachers' prayer meeting. They have monthly project work in the form of a social or entertainment of some kind to raise funds for janitor service for the Baltimore chapel. The Hartford Relief Society has begun the work of compiling a cook book. Mrs. Moore has written to many prominent clubs throughout the country for recipes and she has secured extensive advertising to defray the expense of publication. She tells me that the response from club women has been splendid, and that the business men have been generous in giving advertisements. When all of the recipes finally come in, the head dietician at Yale University has promised to compile the book. The funds from this book are to be used in the interest of a chapel for Hartford.

The Hoboken Relief Society, which is composed mainly of Hollanders and Germans, has a membership of 21, with an average attendance of 15. Most of the members are young mothers with children. Meetings are held on Wednesday evening, so Wednesday is mother's night out, and father's night in, and both benefit thereby. The members are faithful, and attend meetings regularly no matter what the weather. Sickness or failure of the husband to reach home on time are the two causes of absence. They observe the Word of Wisdom, and generally strive to live up to the gospel. Each year a bazaar is held for which the sisters work diligently and a good sum is realized which supplies the society with the funds needed. At the conference held recently the sisters recited the Articles of Faith in English, gave several musical numbers, and each of the officers gave a brief talk. The Washington Relief Society in the four months of its organization had a membership of thirty-three, and an average attendance of twenty-two. The Society proved to be one of our most successful organizations from the standpoint of arousing branch interest, adding spiritual life to the community and being a social factor. Mrs. Don B. Colton and her officers were very energetic, and even though she will not be there this season the Society will continue.

There have been two new Relief Societies organized in the mission, one of them at Verdunville, West Virginia, on April 24, 1926, with a membership of seven. This Society has raised funds for a record book, a Sacrament set, and are bending their energies toward a chapel fund. They have a 100% subscription for the *Relief Society Magazine*. On June 30, a Society was effected at Burlington, Vermont. Already the Society has added interest in the branch, and stimulated them to greater efforts. The Buffalo Relief Society was reorganized July 4, as the president was unable to give the needed time, due to having small

children to care for. At present the Buffalo Society is doing some praiseworthy charity work. The Brooklyn Relief Society was reorganized April 20. The Lynn-Salem Relief Society was reorganized May 18. This is one of the most energetic and efficient Relief Societies in the mission. A good many of the Relief Societies have continued through the Summer with excellent development. The New Bedford Relief Society has held special Genealogical meetings and are sending in names to be sent to the temple, for work to be done. Mrs. Davey, the president of the Binghamton Relief Societies, writes, "We have been quite closely following the program for Summer work given in the May number of the *Relief Society Magazine,* all open nights being successfully planned."

One of the great helps to Relief Society work is the department "Notes from the Field," in the *Relief Society Magazine.* These Notes give added courage and inspiration, enlarge our vision, and suggest new ideas.

Deseret and Millard Stakes.

Through the efforts of the Relief Societies of Millard county, which include Millard and Deseret stakes, the school board and county commissioners granted a petition signed by more than 800 mothers asking for a community nurse. Everybody concerned is delighted that the school children will be protected the coming year by the inspection and supervision they will receive as a result of this movement. The women of Millard county are heartily congratulated on this excellent piece of work in the interest of the health and future welfare of their children.

The clinics held in Delta, June 16-17, and in Hinckley, June 18-19, were good. It is pleasing to note the follow-up work being done. The mothers are interested, and a few fathers, too, were seen taking a real interest this year. The state board of health is thus doing much to help out the health conditions of the rural communities.

The young mothers of the stake are intensely interested in the social service lessons including the text book *The Challenge of Childhood.* In the Lynndyl ward the text is left in the public library, and it is really surprising to know how many of the young mothers take time to go to the library and read the lessons.

The wards of Deseret stake are holding ward conferences for Relief Society work during the Summer months. The teachers' conventions have also been planned. The twelve wards will combine and meet in sections of four wards to a convention. The ward in which the convention is held will entertain the visitors from other wards. It is felt that this will generate a feeling of hospitality amongst the visiting teachers, and a good program is outlined, with ample time for getting acquainted. The visiting teachers present will be given a card to keep as a guide in the Relief Society teaching in their districts.

Star Valley Stake.

For the past year the Relief Society organizations of the Star Valley stake have been striving to arouse interest in the public health nurse question, and at the present time they have, by cooperating with the school district, succeeded in raising funds sufficient to install a resident nurse. This will give the mothers, and the children of pre-school age, as well as the school children, opportunity for health examination and instruction. While the task has been difficult, the women feel sure that every family in the valley will receive material benefits from the resident nurse.

Juab Stake.

Thursday, August 5, the Mona Relief Society, under the direction of Mrs. Mary J. Newell and her counselors, took a most pleasant and profitable outing in a sight-seeing tour of Salt Lake City. About twenty members of the organization left Mona, which is about 80 miles south of Salt Lake, at 5 a. m. and arrived at Liberty Park about 8 a. m. Breakfast was served at the Park shortly after arriving. During breakfast, Mr. M. M. King, of Mona, the only male member of the party, made a short talk outlining the program for the day. After breakfast the sights of the park were enjoyed, after which a visit was made to the State Prison. Here the warden made a short talk which was very interesting. He stated that they had had many organizations of various kinds call at the prison but that was the first Relief Society organization to call. He seemed very much pleased with the visit. The party was courteously conducted through the prison by the guards and was pleased with the order and system. Considerable time was spent in the library. From here a trip was made to the University of Utah, where some time was spent in the museum. The tabernacle was next visited, where an organ recital was greatly enjoyed. After luncheon at a cafeteria the party proceeded to the State Capitol, where the members were shown through the building with its many interests, and while seated in the Governor's reception room, listened to a very interesting talk on the capitol and the state. The Hotel Utah was the next place of interest. The party was shown through the hotel and from the roof garden viewed the City and outlying points. A trip was then made to Saltair, and later Fort Douglas was visited. This was a special treat to those of the party who had never seen a fort of any kind before. After supper, the group went to the Pantages theatre, which, with the ride home, concluded the day's pleasure. All expressed themselves as highly pleased with the day's program.

Emery Stake.

On June 20, 1926, the Relief Societies of the Emery stake

held a successful and interesting conference. A program of duets, quartets and anthems, together with the following subjects, were given: Membership in the Relief Society; Temple and Charity Funds. The subjects were treated in a general way, as well as with reference to local conditions. At this conference, June 29, 1926, was set apart as Temple Fund day for the Relief Societies of Emery stake.

Tooele Stake.

On August 10, 1926, a very successful Relief Society teachers' convention was held at Grantsville, at which the following program was rendered, after the usual opening exercises: The Importance of the Visiting Teachers, President Maggie W. Anderson; Violin Solo, Grantsville First ward; Demonstration of a teacher's visit to the home, Tooele South ward; Duet, Lake View ward; Demonstration of the Order of Conducting the Work and Business Meeting, Grantsville Second ward. The closing number was a solo and chorus by Tooele North ward, the words of which were composed by the chorister of that ward. After the benediction, refreshments were served to those present. One ward reported thirty-one teachers present. The stake board has decided to give a prize to the ward having the most visits made by the teachers up until the New Year.

Beaver Stake.

The 84th anniversary of the organization of the Relief Society was celebrated throughout the Beaver stake on March 17. The two Societies of the Beaver wards joined in holding their entertainment at 2 p. m. in the High School Auditorium, where a three-act play, entitled *St. Peter and the Relief Society,* was presented by the West ward, which was very effective in its meaning, and was much enjoyed by a large audience. All the other parts of the program were furnished by the East ward. At the close, luncheon was served to more than three hundred people. Appropriate programs were given in the other wards, followed by banquets. In some instances over 130 people were seated at tables.

Maricopa Stake.

A very successful and interesting stake teacher's convention and Relief Society annual conference was held in May. There was a good attendance, over 160 being present at the morning session, and many more in the afternoon. A brief synopsis of the General Relief Society conference was given, also a teachers' convention program, and in addition, pantomimes, pageants, etc. Among other things a pageant was given by the Third Ward Relief Society as part of the pro-

gram. It consisted of an original poem written by Mrs. Aldredge, one of the members, portraying the life of Moses. As it was read by a very fluent reader, several members, in costume illustrated the different characters and events. The little Lehi ward also gave us an original stunt, called *Glimpses from Real Life.* It brought out the help that the ordinary homemaker can receive from attendance at Relief Society meetings, and by learning to budget her time. During the noon hour a delicious luncheon was served by the stake board.

On April 8, the Federation of Women's clubs, planned to visit the temple now nearing completion. It was a very stormy day and out of the two or three hundred women who expected to attend there were only about sixty who came. They were welcomed and cared for by the stake board members, who presented them with flowers and served them with light refreshments. The officers of the local Women's club were asked to help on the entertainment committee, which they did with willingness and pleasure.

The state of Arizona is giving a course to its women called Extension of Domestic Science and Art Work, and the Relief Society organization was in charge of the first class. Special leaders were asked to present this first work in the various activities of the wards. The leader of this project work was very much pleased with the beginning and hopes for big results throughout the state.

Moapa Stake.

The Panaca ward of the Moapa stake, under the auspices of the Relief Society, has held a very successful clinic. Forty children of pre-school age were given a thorough examination. Of the number examined, seven were in normal condition. The prevailing defects were teeth, tonsils, and adenoids. Two heart and two hernia cases were found. A few had rickets and enlarged glands, and a number had discharging ears. Mrs. Sadie P. Lee, social welfare worker for our district, and a member of the Moapa Stake Relief Society board, arranged and took charge of the work. Dr. J. H. Hastings, of Pioche, and Dr. C. Countryman, of Caliente, kindly offered their services which were greatly appreciated by the ward Relief Society officers.

Box Elder Stake.

The Bingham City Health Center was organized for maternity and pre-school age child-welfare work, February 28, 1924, by the State Bureau of Child Hygiene, under the Sheppard Towner Act, and in cooperation with the Woman's

Relief Society and Civic associations of Brigham City. Number of clinics held, 43; children given physical examination, 486; normal children, 41; under weight children, 75%; number of defects found, 1,064; follow-up work cases, 160; medical assistance given to adults, 3; operations performed—tonsils and adenoids, 54; minor operations, 9; total 63. Number of cases given dental attention, 87.

Financial Report

Receipts 1924

Feb. 20—From Relief Society Stake Board for equipment of clinic center	$ 75.00
June 1—From Civic Improvement Club	50.00
July 28—Proceeds of a theatrical performance under direction of John Baird	72.34
Nov. 4—From Red Cross	50.00

Receipts 1925

April 20—From Kiwanis Club	25.00

Recepits 1926

Feb. 24—From Civic Improvement Club	25.00
Mar. 4—From surplus amount collected for Bingham Relief Fund	25.45
From stake and ward Relief Societies at various times	1,067.21
Total Receipts	$1,390.00

Disbursemets

For Maternity Bundle Department, Nurse's wages, etc., since July, 1923	$ 775.00
For equipment of Clinic	75.00
For operations—dental work and general expenses	529.00
Total Disbursements	1,379.00
Cash on Hand	11.00
Total	$1,390.00

The Nurse, Mrs. Annie R. Tingey, in charge of the Maternity Bundle Department, reports: Bundles on hand, 14; times used free in maternity cases, 72; times rented for maternity cases, 142; total times used, 214; fee charged for use (generally), $2.50; received for use of bundles, $337.50; cost of replenishing and sterilizing, $183. Mrs. Tingey receives for care of bundles $25 per month. Grateful acknowledgement has been given by the Center to the doctors, dentists

and school nurse for the valiant service they have rendered; and to the original committee of ladies who have been on duty, without fail, at every clinic from the first organization. On March 19, a clinic was held in Mantua, where 24 children were examined. The Health Center cooperated with the Public Schools in putting over a 100 per cent "sound teeth" campaign, the Health Center paying the expenses of 50 children.

Idaho Falls Stake.

A very successful teachers' convention was recently held in this stake. The morning meeting was given over to the program outlined by the General Board, with a demonstration of a real visit to a home and a discussion on the topic by the mother and the teachers, also the topic, *How to Prepare o Lesson.* There were present 100% of the Stake board, 100% of the ward presidents, and 60% of other officers and teachers. A choir of 50 voices made up of choruses from seven of the wards furnished the music. At noon a luncheon was served. This was interspersed with a number of very clever toasts. The afternoon session was devoted to a mixed program of readings, solos, and chorus selections, and a dramatization of the story *Angels of Mercy,* from the *Relief Society Magazine.* A prize was offered to the ward having the best per cent of ward teaching. This was won by Idaho Falls Second ward, with 95½%. Mrs. Anna Fox, the very able president, was presented with a small token and a picture for the Relief Society room. There were present five teachers who had been members of the Relief Society for over fifty years. Flowers were given as tokens of appreciation. There were seventeen mothers present who had borne twelve or more children. Two of these are ward presidents at this time. These were showered with carnations. The youngest teacher was a matron of twenty years. She also was among the honored. One woman had been in service as ward teacher for forty-three years. This woman was also favored.

Juarez Stake.

The slogan in Juarez stake is, "Every sister a member of the Relief Society." As a result some of the associations have a 100% record in membership. All of the branches are actively interested in the work of the organization, and are faithfully carrying it forward.

Blackfoot Stake.

Early in the Summer the Blackfoot stake Relief Society

presented the cantata *The Garden of Flowers*, and the pageant *Dispensations of the Gospel.* The entertainment was given in the tablernacle, at Blackfoot, and was attended by over 1,200 people. Much praise was given to Mrs. Sarah Carruth and her assistants for the excellent production.

On July 18, the Blockfoot stake Society was reorganized. On account of change of residence Mrs. Sarah Carruth resigned her position as president, and was honorably released, with deep appreciation for her excellent and willing service. Mrs. Flora H. Johnson was appointed president to succeed Mrs. Carruth.

South Sevier Stake.

Under the supervision of the stake recreation committee, and on a circuit which was conducted by them, the stake Relief Society held a social recently which was greatly enjoyed by both old and young from different parts of the stake. On the 5th day of May, in honor of Bathsheba W. Smith and cooperating with the Stake Genealogical Society, a very successful temple excursion was conducted, and ordinance work performed for 124. The stake Relief Society conference was held June 20, at Joseph ward. There was a very good representation from each ward, with the stake presidency also in attendance at both sessions. The following subjects were discussed: The privilege of motherhood; Honoring and obeying the laws of the land; The most effectual ways to establish the laws of God. Musical numbers and readings were also given. The Relief Society annual outing was held August 5. at Shady Dale Park. Luncheon was served the early part of the evening and a short, snappy program was given after which dancing was enjoyed by all present.

When the Clouds Are Dark

By Martha Shepherd Lippincott

It is pleasing to see, though the clouds are dark,
And life's path is so hard to tread,
That by going along, through the land of hope,
We shall find brighter lights ahead;
That the clouds may be chased all away at last,
If pursued by the sun's bright light;
For there never has yet been a time so dark,
But the daylight would follow night.

—*Journal of Education.*

Lessons for December

LESSON I

Theology and Testimony

(First Week in December)

THE TWELVE APOSTLES

1. *Their Call and Ordination.*

In the selection of the Twelve, Jesus consulted his Father the entire night preceding the day on which the Twelve were chosen. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

There can be no doubt that this night of communion was spent, in part at least, in considering the choice of the Twelve. We have the Savior's declaration that the Twelve were of his own choosing. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles." Luke 6:13. The Son presents a reverential acknowledgment of the Twelve as a gift from his Father. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are." John 17:11.

The Twelve were chosen with a three-fold, immediate object; to be with the Savior as special witnesses of what he did; and to testify, by the power of the Holy Ghost, as to whom he was; to officially preach his gospel; and to rebuke evil. "And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and to cast out devils." Mark 3:14, 15. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." John 15:26-27.

2. *The Twelve Were Objects of His Prayers.*

The Twelve were special objects of the prayers of Jesus; he prayed for them as individuals and as a group. At the last supper, the Master said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31-32.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast

given me: for thou lovest me before the foundation of the world." John 17:24.

The Twelve were objects of his special care as well as of his prayers. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8.

1. *Members Protected against Personal Ambition.*

The members of the Twelve were protected against the possibility of preference based on personal ambition.

"And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

"And he said unto them, What would ye that I should do for you?

"They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

"But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

"And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized:

"But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared.

"And when the ten heard it, they began to be much displeased with James and John.

"But Jesus called them to him and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

"But so shall it not be among you: but whosoever will be great among you, shall be your minister:

"And whosoever of you will be the chiefest, shall be servant of all.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:35-45.

2. *The Twelve were Shown their Limitation as Men.*

In fulfilment of the Master's words, the weakness of Peter and the inability of the others were revealed. Not one of them could watch in that darkest of all hours when Christ was under the weight of the sins of the world, and enemies on his trail, not one of them could watch while he prayed. And during his trial he was thrice denied by the one who had most confidence in himself.

"And when they had sung an hymn, they went out into the Mount of Olives.

"And Jesus saith unto them, All ye shall be offended because

of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

"But after that I am risen, I will go before you into Galilee.

"But Peter said unto him, Although all shall be offended, yet will not I.

"And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

"But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

"And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

"And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

"And he said, Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless not what I will, but what thou wilt.

"And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

"And again he went away, and prayed, and spake the same words.

"And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

"Rise up, let us go: lo, he that beetrayeth me is at hand."—Mark 14:26-42.

"And they all forsook him, and fled. * * * *

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

"And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." Mark 14:50, 53-54.

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

"And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

"But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

"And a maid saw him again, and began to say to them that stood by, This is one of them.

"And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

"But he began to curse and to swear, saying, I know not this man of whom ye speak.

"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept." Mark 14:66-72.

5. *The Twelve Scattered by Vocational Interests.*

The Twelve were scattered by their vocational interests and were called back to the ministry by the resurrected Redeemer.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his disciples.

"Simon Peter saith unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

"Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:1-6.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. * * * *

"He saith to him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him. Feed my sheep." John 21:15, 17.

6. *Council of Twelve Made Complete.*

The Council of the Twelve was completed by the election of Matthias and the work was carried on in the name of Jesus Christ, by these witnesses of the resurrection. Peter, the chief apostle, says: "Wherefore of these men which have companioned with us all the time that the Lord Jesus went in and out among us,

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1:21-22.

7. *The Personnel of the Twelve.*

In the personnel of the Twelve there was a striking variety:

There was the stern impetuous Peter; the vehement, aspiring James and John; the practical Phillip; the guileless Bartholomew (Nathanael); the liberal-minded Matthew; the skeptical Thomas; the dependable James; the slow-thinking Judas; the zealous Simon Zelotes; and the untrustworthy Judas Iscariot.

At least seven of them were fishermen. The eleven who were saved were Galilæans. The last one was a Judean. All were from the ranks of the common people.

For an interesting and illuminating treatment of the Twelve, as individuals, the student is referred to *Jesus the Christ,* by Talmage, pages 218-226.

Questions and Problems

1. What are the evidences that the Twelve were the joint choice of the Father and the Son?
2. Give scriptural proof that the Twelve were chosen, ordained, and named apostles by Jesus. (Mark 3:14, Luke 6:13.)
3. When and where were the Twelve ordained? (Mark 3:13, 14; Luke 6:13.)
4. What lesson in family life and in Church leadership may be drawn from the fact that Jesus prayed for the Twelve individually and collectively?
5. Name the three major purposes of choosing the Twelve.
6. What great obligation of parenthood and Church leadership is pointed to by the words of Jesus recorded in John 17:8 and 12?
7. How was Peter three times reminded that he was loving something more than his mission? (John 21:2, 3, 15, 16, 17.)
8. Give scriptural evidence that the Twelve are to be with the Savior in heaven. (John 14:2, 3.)
9. What is the most valuable thought suggested by this lesson?

LESSON II

Work and Business

TEACHERS' TOPIC FOR DECEMBER

HOME TALKS—WHAT JESUS SAID

If ye love me, keep my commandments. John 14:15.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:21.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Luke 9:58.

Blessed are the pure in heart: for they shall see God. Matthew 5:8.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matthew 6:24.

Blessed are the merciful: for they shall obtain mercy. Matthew 5:7.

Forgive and ye shall be forgiven. Luke 6:37.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matthew 6:14.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matthew 18:15.

It is more blessed to give than to receive. Acts 20:35.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13:34.

By this shall all men know that ye are my disciples if ye have love one to another. John 13:35.

But I say unto you which hear, Love your enemies, do good to them which hate you. Luke 6:27.

And as ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. Matthew 22:37, 40.

Have faith in God. Mark 11:22.

According to your faith be it unto you. Matthew 9:29.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: John 11:25.

I am come that they might have life, and that they might have it more abundantly. John 10:10.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matthew 11:28.

Heaven and earth shall pass away: but my words shall not pass away. Luke 21:33.

Literature

LESSON III

(Third Week in December)

SARA TEASDALE

Sara Teasdale is one of the best loved of the new poets. She has taken to heart the old dictum that sincerity is of prime importance in all literature. In her own practice she does not vary from this belief. The sincerity may be actual, or it may be imaged, but it must always be real. She has given us a group of love poems that will appeal to persons of sincere emotions.

Miss Teasdale was born August 8, 1884, in a city and state that has not produced an unusual number of poets. Her birthplace, close to the broad waters of the Mississippi river, is St. Louis, Missouri. There she obtained her education, which was added to materially, as was Amy Lowell's, through travel in Europe and in the Near East. She was married to Ernest B. Filsinger, in 1914, the year of the outbreak of the World War. Her husband, also a writer, is not of the poetic order; he writes rather serious books on foreign trade. Mr. and Mrs. Filsinger moved to New York City in 1916.

Sara Teasdale had written some three or four books when she issued her *Love Songs*, in 1917. These songs are appreciated by many readers in many lands for she has had many of her poems translated into other languages.

Her *Night Song at Amalfi* is pleasing. One of the famous drives in Italy is what is known as the Amalfi drive. One usually leaves Sorrento, the city where Francis Marion Crawford wrote many of his books, and driving along the line of the Mediterranean Sea, observes a vast country where grape vines and fruit trees grow. It is this stretch of country that makes real something of the largeness attributed to the Roman Empire. Finally after a drive of several hours one finds oneself in the medieval city of Amalfi, with its great church overlooking the fountain of the square. It was while thinking of this place that Sara Teasdale wrote *Night Song at Amalfi*:

NIGHT SONG AT AMALFI

I asked the heaven of stars
  What I should give my love—
It answered me with silence,
  Silence above.

I asked the darkened sea,
  Down where the fishermen go—
It answered me with silence,
  Silence below.

Oh, I could give him weeping,
  Or I could give him song—
But how can I give silence
  My whole life long?

This little love song, a very sincere tribute to the lover, is unique among American love songs.

Spring Night while it comes from her collection of poems entitled *Rivers to the Sea* is nevertheless a love song. It is a refutation of the idea of substituting one desirable thing for another. Every once-in-a-while some philosopher will suggest that the appreciation of the beautiful may be substituted for the religious emotion or for love. Experience teaches us that such is not the fact, that the appetite of the spirit is in that respect not unlike the physical appetite. If the appetite craves that which is sweet, it is useless to offer bread and meat. The hunger may be satisfied but the longing still remains. If the soul reaches out for spiritual comfort, beauty in nature will not suffice. It is such a philosophy that Sara Teasdale presents in *Spring Night*.

SPRING NIGHT

The park is filled with night and fog,
  The veils are drawn about the world,
The drowsy lights along the paths
  Are dim and pearled.
Gold and gleaming the empty streets,
  Gold and gleaming the misty lake,
The mirrored lights like sunken swords,
  Glimmer and shake.

Oh, is it not enough to be
Here with this beauty over me?
My throat should ache with praise, and I
Should kneel in joy beneath the sky.
O beauty, are you not enough?
Why am I crying after love,
With youth, a singing voice, and eyes
To take earth's wonder with surprise?
Why have I put off my pride,
Why am I unsatisfied,—
I, for whom the pensive night
Binds her cloudy hair with light,—
I, for whom all beauty burns
Like incense in a million urns?
O beauty, are you not enough?
Why am I crying after love?

Before turning to another poem we wish to draw attention to the diction of this poem. Sara Teasdale, like many of her group, has power to select words that make pictures or images that appeal to the senses. Take this first stanza of the *Spring Night*, line by line: "The park is filled with night and fog." Picture number one. "The veils are drawn about the world, the drowsy lights along the paths are dim and pearled. Gold and gleaming the empty streets, gold and gleaming the misty lake, the mirrored lights like sunken swords, glimmer and shake." See if you can imagine these pictures, selecting the most colorful words in them.

The Long Hill records an experience that is certainly familiar to persons who climb hills and roam over mountains.

THE LONG HILL

I must have passed the crest a while ago
And now I am going down—
Strange to have crossed the crest and not to know,
But the brambles were always catching the hem of my gown.

All the morning I thought how proud I should be
To stand there straight as a queen,
Wrapped in the wind and the sun with the world under me—
But the air was dull, there was little I could have seen.

It was nearly level along the beaten track,
And the brambles caught in my gown—
But it's no use now to think of turning back,
The rest of the way will be only going down.

Wisdom is a poem that puts over a bit of real philosophy of life:

WISDOM

It was a night of early spring,
The winter-sleep was scarcely broken;
Around us shadows and the wind
Listened for what was never spoken.

Though half a score of years are gone,
Spring comes as sharply now as then—
But if we had it all to do
It would be done the same again.

It was a Spring that never came;
But we have lived enough to know
That what we never have, remains;
It is the things we have that go.

In the last stanza we are told, "It was a spring that never came; but we have lived enough to know that what we never have, remains; it is the things we have that go. Just so long

as we image a thing and live it in the imagination we have it. Sometimes when the actual experience is ours, we are disillusioned and we lose it.

We have a little picture of the quiet English landscape such as one sees in Sussex, England, in Miss Teasdale's poem entitled *On the South Downs*. The English skylark proves irresistible to Sara Teasdale, the American poet, as it has proved irresistible to English poets from Chaucer to Harold Begbee:

ON THE SOUTH DOWNS

Over the downs there were birds flying,
Far off glittered the sea,
And toward the north the weald of Sussex
Lay like a kingdom under me.

I was happier than the larks
That nest on the downs and sing to the sky—
Over the downs the birds flying
Were not so happy as I.

It was not you, though you were near,
Though you were good to hear and see;
It was not earth, it was not heaven,
It was myself that sang in me.

She tells us that she was happier than the larks "that nest on the downs and sing to the sky." Yet the poet tells us it was not heaven, "it was myself that sang to me." This is Sara Teasdale's way of telling us that the power to appreciate the beautiful is within; expressed by another in this manner, "Any sincere appreciation of beauty is proof of beauty in one's self."

THE ANSWER

When I go back to earth
And all my joyous body
Puts off the red and white
That once had been so proud,
If men should pass above
With false and feeble pity,
My dust will find a voice
To answer them aloud:

"Be still, I am content,
Take back your poor compassion!—
Joy was a flame in me
Too steady to destroy.
Lithe as a bending reed
Loving the storm that sways her—
I found more joy in sorrow
Than you could find in joy."

Questions and Problems

1. Stress some lines of Sara Teasdale's poetry that are indicative of her sincerity.
2. What prose writer included in the lessons of this year knew the State of Missouri and wrote a book about its famous river?
3. Select a group of words from the poems of Sara Teasdale that you would call "colorful."
4. What is the poet thinking of when she speaks of putting "off the red and white." Do you think the expression apt?
5. What new ideas have been stimulated through reading Sara Teasdale?

LESSON VI.

Social Service

(Fourth Week in December)

INTELLECTUAL PROBLEMS

Mavis

The story of Mavis is not such a very unusual one. She is a fifteen-year-old girl, with a mental capacity of a ten-year-old child. It has been estimated that from five to ten per cent of the population fall in the same mental classification as Mavis. About ten children in every hundred in school are attempting to perform lessons which are too difficult for them. About ten men in every hundred are struggling to carry the responsibilities of adulthood, with the mental equipment of ten or twelve-year-old children. As many women in every hundred, with the same limited intelligence, are expected to assume the care of a household and the responsibility of rearing and training a family.

Persons who measure, intellectually, as Mavis does, are termed "morans." Her Intelligence Quotient is 70, which places her high in the group. The table of classification (page 76 *Challenge of Childhood*) of values ascribed to Intelligence Quotient, places individuals with I. Q's between 50 and 70 in the "moran" group. These persons have definite deficiency in mental powers and cannot be expected to compete successfully with normal or superior individuals.

The persons in this group are part of the larger classification known as "feeble-minded." The other two classifications, the "idiot" (I. Q. below 25) and the imbecile (I. Q. 25 to 50) have a far greater mental handicap. They are much more helpless, often not having the ability to learn to walk or talk. Usually the most humane treatment for these unfortunates is permanent institutional care, where under expert guidance they can be taught simple useful tasks.

But Mavis and the great number of other "children who never grow up" present a more difficult social problem than the lower deficients who need and appreciate permanent custodial care. "Morans" or adults with eight or ten-year-old minds, cannot all be placed in institutions. In the first place, the burden on the State would be too severe because of the number. Besides, these individuals frequently have certain powers and abilities that make social adjustment outside an institution possible.

The individuals in this mental group vary as much as individuals in the normal group. There are all stages of skill or lack of skill in mental functioning just as there are all stages between physical health and fatal illness. The mental deficient lacks the power to perform all the things that a normal person does, but he may be able to do one or two things very well.

Perhaps the most current idea that is not based on fact is that mentally deficient persons are delinquent and vicious. The deficient person is not inherently more delinquent than the normal person. He is more gullible than a normal person, and is easily led into debt and financial trouble. When the heavy load of adult worries becomes too heavy for him, he may seek some childish escape—such as deserting his family and his debts, or embezzling small funds, or permitting his children to ask for pennies on the Streets. Such conduct naturally brings him to the attention of the courts, but only because he is the victim of his own limitations. It is not viciousness nor criminal tendencies that motivates his behavior. The person with limited intelligence has the same desire as the normal person to live peaceably and agreeably with his family and neighbors, but the strain of competing in our modern industrial world is too much for his ten-year-old mind, and he acts with the lack of judgment and forethought that a ten-year-old child would display under the same circumstances.

The mentally deficient should not be considered as chronic and hopeless delinquents, when brought to court on charges of desertion, neglecting children, or even on charges of stealing, forgery, etc. A term in prison is as ineffective and unjust as the same prison sentence would be to a ten-year-old boy if he took his brother's or neighbor's bicycle. To punish persons for acts that seem reasonable to their intelligence is obviously futile and unfair.

The "moran" at court or in financial difficulties is in need of protection—not punishment. He needs help in finding a mode of living not too complex for his limited powers. He needs help in developing such powers as he has to their highest level.

Early discovery of the person with limited intelligence is important. It is possible then to provide special training in trade or vocational schools, saving him the long, unhappy experience of repeated failure in formal school work, which robs him of his confidence and self-respect. He should be saved the demoralizing experience of school failure, and be given an opportunity to find

satisfaction in the accomplishment of something he has the ability to do. He will be much happier, and later economically useful, by learning to be a good artisan than by sitting and suffering through long years of academic work which always will be meaningless to him.

Early training can save the "moran" from later social failure. He can be trained to usefulness as well as the normal person. He can be trained to be self-supporting, law-abiding, and self-respecting. Custodial care for the majority of this group is not necessary if intelligent training and guidance and supervision is given them outside an institution.

Mavis has every opportunity to make a fair adjustment in her own home. Her parents have been told that it is not advisable for her to marry, as the probability is that her children, too, would be mentally handicapped. Because of the family's financial position, she will not need to enter the industrial world. It is possible, though, for her to be useful and find happiness in some activity, gardening, needlecraft or cooking.

Had Mavis been the daughter of poor parents and had to face the responsibility of making her own living, the need of training for some useful occupation would have been more urgent. Just as Mavis must turn to some simple craft for expression, so must a person in less comfortable circumstances turn to a simple craft or trade, and by becoming proficient in it, find economic independence.

While the majority of "morans" can be assisted to a fair social adjustment in community life, there will be a number who are additionally handicapped by anti-social tendencies who will need institutional care. Most states have recognized the responsibility of caring for the mentally deficient, who are exploited or are a menace to society, by providing institutions for them. Our own state has no facilities for their care, except a small building in connection with the State Mental Hospital. The capacity there for the care of the feeble-minded is about one hundred, which is entirely inadequate. Reference—*Challenge of Childhood*, Dr. Ira S. Wile, pages 133-138.

Questions and Problems

1. What are the three classifications of the "feeble-minded?"
2. Why should the two lower groups have custodial care?
3. Why is it not advisable to place all "morans" in institutions?
4. What special training should be given in the schools for persons like Mavis?
5. Are there any special classes or trade schools in your community?
6. What custodial care does the state provide? Is this adequate?

What are the Food Habits of Utah Farm Families?

P. V. Cardon
Department of Farm Economy, Utah Agricultural Experiment Station

With the origin of the food which three times daily graces your family dining table, you may or may not be deeply concerned. If you live in town, the chances are that you never give so much as a fleeting thought to the farms on which your food was produced, or to the persons concerned with its regular production and distribution. Town dwellers are concerned merely with the problem of getting the food from the market and paying for it.

But if you live on a farm, this problem presents itself in a different shape, with many more angles to it, and with a more direct bearing on the welfare of your family. Whereas the town dweller may go into the markets and select foods from all parts of the country, being limited in choice only by her ability to pay the price asked for produce assembled from widely separated districts, the woman on the farm is limited to a much narrower range of choice. She may have to choose entirely from her own kitchen garden which, because of soil, climate or lack of ample irrigation water, may be limited as to variety, quality and quantity, despite the fact that she may have been able to get seeds and have the garden tract properly prepared.

Under more favorable circumstances, of course, she may have a wider choice of garden produce for family feeding. To her garden produce also, she may be able to add eggs, milk and some meat products, all of which may have been produced on the farm. Still the fact remains that, unless the farm does produce ample supplies of fresh eggs, clean milk and wholesome meat products, her choice, compared with that of her urban sister, is limited.

Again, because of poor roads or inadequate means of transportation she may be unfavorably located as regards markets at which to purchase those foods which cannot be grown on the farm. And to this must be added the complicating factor of attitude on the part of the farm family toward the whole question of food: their information concerning foods essential to an adequate diet and their willingness to make the necessary effort to produce these essentials.

Farmers in general are willing to expend a maximum effort

to grow a commercial crop, in the production of which most of the work can be accomplished by means of machinery and horses or tractors; but the vegetable garden, along with the family orchard, the family cow, the pigs and the chickens, must be attended usually by some other member of the family, perhaps the mother herself. If the father is not convinced that the kitchen garden, the fruit trees, the cow, the pig and the hen are essential to his family's welfare, the chances are good that these faithful contributors to the family income—these health insurance agencies—will receive personal attention only if mother and the smaller children are inclined and can find time to care for them.

As to what Utah farms do supply in the way of food for the families living on them, there is an abundant lack of dependable information. The U. S. Department of Agriculture, on the basis of a survey made in 1922, advises that the average Utah farm produces 64.6 per cent of the food consumed by the farm family, and that an additional 13.8 per cent is produced locally. But apparently there is no available information as to just what comprises this home-produced 64.6 per cent of the family diet, whether it contains sufficient variety, or whether the different varieties of food are produced in amounts to insure proper nutrition of the farm family, even when added to the 35.4 per cent of the diet not produced at home.

To determine *what foods* and in *what quantities* the farms of Utah are contributing toward the health and general welfare of the families who operate these farms, is the object of a study now being make by the Utah Agricultural Experiment Station, under provisions of the Purnell Bill, recently enacted by Congress. No attempt is to be made to determine in this study what the farms might or could do in the way of supplying food for farm families; it will be confined to an effort to ascertain exactly what Utah farms, under existing conditions, do contribute to farm family tables.

The study will be made state-wide by selecting communities throughout the state that are representative of the various major conditions defined by differences in soil, water supplies, location as regards markets, and other factors affecting living conditions. In each such community, a group of representative families will be persuaded to keep yearly records of the foods used each day, which have been produced on their own farms.

Already the matter of record keeping is well advanced in certain communities that have been selected, and groups of farm women in other communities are displaying an interest that probably will lead to early cooperation in the furtherance of this study, which is being directed by Mrs. Almeda Perry Brown. Any other groups who may be interested should communicate with Mrs. Brown at the Experiment Station, Logan, Utah.

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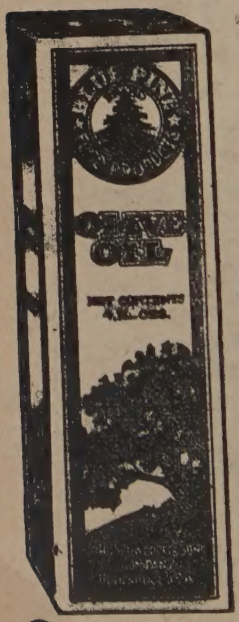

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